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OUR DENOMINATIONAL WORK.

IV.—FOREIGN MISSIONS.

To one accustomed to the operations of other sects of Christians with whom this heading represents a leading feature of denominational activity, our title will suggest only the meagreness of this branch of our effort. For, in point of fact, our work in it having been confined to a single field, our ears have never become familiar with the generic term, "Foreign Missions;" the words "India Mission" being its complete equivalent.

Why is it that we have been so neglectful of a kind of labor which other Christians regard as so important? We can think of several reasons, yet none which are sufficient to afford an adequate excuse. Let us notice briefly some of these reasons, and our reason for declaring them insufficient.

1. Our view in regard to the ultimate consequences to the heathen world of their ignorance of Christian truth is different from that of the other sects who engage so earnestly in such missions. They conceive that the native of Africa or Siam, who dies without ever having heard the name of Jesus, no matter how true he may be to the

instincts of right in his own soul, is utterly and irretrievably lost; and that every such being, whom they can induce to utter a profession of belief in Christ as their Saviour, is an immortal soul rescued from eternal woe. Of course, this belief occasions a greater spur to effort than we find who hold that the heathen are not wholly cut off from God's guidance and paternal care, and that hereafter there may be opened to them the visions of truth that are denied them now. But, then, we shall hardly be willing to own that our appreciation of the worth, to the believer, of Christ and his gospel, and our sense of the duty of making him known are less real and sincere than those of our fellow-Christians of another name.

2. Again, we have perhaps been rendered indifferent to the work of missions, by a dislike of the principles on which they have usually been based. They have proceeded on the idea that every thing taught in the heathen systems of religion is radically wrong, and have insisted on the thorough uprooting of it all as the preparatory condition to receiving the religion of Jesus. We, on the other hand, have felt that Confucius and Sakya Muni taught truths of God, and that their followers had been led by them into much which was at least preparatory to a more perfect religion. We have felt that with these religious ideas, however erroneous, there had become associated certain sentiments which are the basis of a religious life; and that there is danger lest, in tearing these rudely out, we uproot much that it will be hard to plant again.

In like manner we have disapproved of the method which has been usually pursued. The missionaries have made it their immediate aim to produce the acceptance, on the part of the heathen, of the points of doctrinal belief, neglecting too much those civilizing and humane influ-

ences by which they might be lifted into a higher plane, where nobler wants and finer social tastes and relationships would create an atmosphere more suited to this purer faith. We should have made the school-room, and the plough, and the economic arts more completely the handmaids of our Christian teaching.

But is it not evident that these criticisms upon the methods and the principles of others should only serve as an incitement to us to enter upon a work which we believe our views would enable us to perform more efficiently and usefully than they have done?

3. Perhaps, after all, the great reason for our want of a missionary spirit is to be found in the fact, that it has been the genius of Unitarianism to address itself rather to present and visible needs.

We do not mean by this to imply that the zeal for the religious welfare of the heathen is an imaginary thing, but only that this appeals less strongly to the practical sense of our human obligations than the great charitable movements in which our people have been conspicuous. We certainly have not been indifferent to opportunities to work for our fellow-men. None have been more earnest than we in efforts to raise the down-trodden and abandoned in our cities, or in numerous similar enterprises of Christian philanthropy. Perhaps our interest in these has absorbed our measure of religious zeal, and we have thus slighted the more remote and less tangible and visible fields of endeavor. The appeal of the poor victim of vice and want, who lies at our very door, kindles sympathies which are not excited by the thought, which, by its very vastness, becomes vague, of the five hundred millions who lie outside the pale of the Christian faith.

And yet who can question that Christ taught, as a permanent lesson to his followers, that they should regard

every man a neighbor whom it was in their power to bless; and that he meant it to be a permanent injunction in regard to the diffusion of his religion, when he said to his apostles, "Go ye out into all the world, and preach the gospel to every creature?"

We are willing to admit every thing that may be said in regard to the superior claim and the limitless extent of home labors. We admit that there are heathen on our own shores; that in the mass of foreign population that is pouring in upon us, ignorant of the great principles of government, and many of them wanting the elements of virtue and religion,—in the four millions of freedmen just admitted to the privileges of freedom and enlightenment, and in the multitudes of suffering and degraded in our very midst, we have a field large enough to employ all our energies. And yet *we have never found that Christian work loses by the multiplying of its objects.* And we believe that we, as a denomination, shall gain in our own religious fervor, as well as be instrumental in wider good, if we will adopt with more earnestness a share in the branch of effort on which other denominations have lavished so much zeal.

Of course, it is necessary that our people shall be convinced of some probability of results; and it will be our aim to present, from time to time, accurate statements in regard to the workings of our one established Mission. We are gratified to be able, in the present number, to give a review of its past history, and its actual condition, prepared by one who has been intimately conversant with it.

To leave a people to themselves, is generally the best service their rulers can render.

RESULTS OF THE INDIA MISSION.

BY REV. J. F. CLARKE, D.D.

It is known to the readers of this Journal, that the Unitarian Association supports a mission in India, — of which Rev. Charles H. A. Dall is the head. During these ten years he has remained in India, making only one visit home, devoting himself to this work with unremitting industry. At the time of his appointment, it was uncertain whether the Unitarians could support foreign missions; and, if so, whether Mr. Dall would be the best person for that office. We can now answer both of these questions in the affirmative. Unitarians can maintain foreign missions, because there is a field of work which they can occupy, and those who need their message. Orthodox missionaries think it their duty to declare heathen religions wholly false, and the work of the devil. Unitarians can admit that in all of these religions there is truth, and that their religions also are from God, and meant to prepare the way for Christianity. Unitarians can say to the Hindoos, as Paul said to the Athenians, "Whom ye ignorantly worship, him declare I unto you." They are not obliged to tell the heathen that they are born totally depraved, and liable to everlasting punishment in consequence of that disaster. They need not confuse the minds of the heathen by saying that God consents to pardon the guilty, provided some innocent being is punished in their place. They need not shock the intellect or confuse the understanding of the Hindoo, by trying to show how three may be one, and one three. They can preach God as the universal Father, and Christ as one who became Son of God, that through him all men may also become sons of God. The two doctrines of divine fatherhood and human brotherhood are the two doctrines which are wanting in all heathen religions. Now, Christianity can never convert the Gentiles till it recognizes, as it did at first, the truths in ethnic religions, and frankly admits them, and then adds these two elements which are wanting.

We have watched the course of Mr. Dall during many years, and are satisfied that the Unitarians could not have found in their whole denomination a better missionary for India than he has proved himself to be. For, in the first place, how many are there to be found who would have been willing to go to India, and remain there all their lives, separated from home and household, and devoting all their thoughts and heart to their missionary work? And among those willing to go and stay, how many would probably have possessed the energy and industry of Mr. Dall? Men might, perhaps, have been found with more intellect or more learning; but such men would probably have been worse missionaries. The primary qualities needed in a missionary are not those which are most desired in a metropolitan preacher at home. Originality of thought, and beauty of style, are not so good in a missionary as a strong love for Christ and Christianity, a great deal of human sympathy, and the capability of becoming a mediator between Occidental thought and Oriental minds. The best missionary makes of himself a simple channel through which the simplest Christian truths may flow. Too much originality might easily prevent him from being such a channel. Mr. Dall has an intellect active, sympathetic, and productive. He brings to the Hindoos, in acceptable forms, the best thoughts of Channing, Ware, and other teachers of liberal Christianity. The principal work of a missionary is to be a mediator between the thoughts of those who send him, and the thoughts of those to whom he is sent. For this end, he must understand both and sympathize with both, and be able to translate the one into the terms of the other. This, Mr. Dall has been able to do, as the facts now before us sufficiently show.

His work in India may be arranged under two heads: first, his Correspondence and Missionary Journeys; and, second, his work in Calcutta.

1. *Correspondence and Journeys.*—The untiring activity of Mr. Dall appears in the extensive correspondence which he maintains with liberal Christians and liberal Hindoos throughout India. We have before us a file of letters transmitted from time to time, as specimens written by men with most unpro-

nounceable and illegible names from strange towns in India, most of them from Hindoos who have outgrown their old religion, and are ready to read and hear any rational form of Christianity. They are full of affection and reverence for their teacher. One of them signs himself, "I remain to be, reverend father, your affectionate Dwarkanauth Singhee." Another, who writes from Secunderabad, wishes Mr. Dall to come from Madras, and preach to the congregation there. He says, "We have engaged a neat bungalow for your Reverence already near to our chapel, and very convenient for your Reverence to meet the congregation. All the congregation, with myself, sends our kind compliments to your Reverence." He signs himself Elisha Catechist. Another, whose name is Kedarnath Dutt, writes from Chooadangali. He speaks of his trials from sickness, poverty, and the absence of his family. He seems to be a lay preacher, and supporting himself as clerk in the court. He says, "Had I been a bribe-taker, I could have made my fortune in the last three years of ministerial service. I thank God for the strength I have in my mind in rejecting these considerations. But, though strong in myself, I always hail your encouraging words. They lead me off from bad conditions, and I rejoice now and then that God has given me a preacher and teacher in life in you, as he has done in history in Jesus Christ." Then comes a letter from two Hebrews in Kangoon Burmah, discussing the foundations of Christianity. Another from Burdwan, signed Peara Sall Singh, says, "The reasons you have been pleased to state in your letter, why does man require a mediator, are sufficient to convince me that we, as sinful and imperfect beings, must stand in need of a mediator. I now clearly see that man, in all circumstances, does naturally depend on some one to instruct and set him good example, in order to improve his condition. If all men were to look within themselves, then it is clear that each has *some* loveliest picture in his heart as a model for him to advance. Hence, man is naturally a follower of man; if so, then I do not know how to agree with those who at once reject the necessity of a mediator. So far as I have read and known of Christ, I have a great love and respect for him, and I think there can be no other man fit

for a mediator than Jesus of Nazareth. This I say, not that he has preached new truths to the world, which many persons say in spite of *writings* of much older times, but that he has shown the best example of his love to God and man. However, I have not yet been able to feel Jesus in the way you do: I am often inclined to look upon him in the same light with Socrates, Mohammed, and a few others."

Of the journeys of Mr. Dall to Madras, and to parts of Bengal to organize and revive churches, and to lecture on liberal Christianity, Temperance, Education, &c., we cannot speak, for want of room. But he has done much useful work in this way, and deserves our thanks for his sympathy and labors for Mr. Roberts, and other lonely missionaries in various parts of India.

2. *Calcutta*. — The work which Mr. Dall has done in Calcutta consists in preaching, delivering lectures before different societies, writing many articles in the newspapers, and especially in establishing and carrying forward the "school of useful arts." Mr. Dall's various activity has thus brought him in contact with a great variety of persons in and around Calcutta. Especially, he has made himself intimate with the leaders among the Hindoo Theists, or Vedic Unitarians, — a body of Hindoos who have outgrown their own system without becoming Christians. These men are earnest inquirers, and frequently invite Mr. Dall to their meetings, and ask him to give them lectures upon Christ and Christianity. In one of his letters of last year, he describes a lecture delivered by a Hindoo in a suburb of Calcutta, on the essential beauty of the character and teaching of Jesus. The lecturer was Kali Prozono Ghoze, who was sent to Calcutta to study law, but finds his highest pleasure in being an unpaid teacher of religious truth. The audience consisted of progressive Hindoos, young and intelligent people, men in office or professional students, and who listened with interest to a lecture, two hours and a half long, in which the simplicity of Christ's teaching was compared with the doctrines taught by Orthodox Christians. There are in and around Calcutta five or six young men like this, who deliver such lectures to Hindoo inquirers, and who go to our Mission House for books and information.

Mr. Dall frequently sends us copies of the daily papers printed in Calcutta, containing articles from his pen, upon moral, social, and religious subjects. In his letters, he often mentions conversations and pleasant intercourse had with the English and Scotch ministers, and missionaries of other denominations. Here are some scraps from his letters:—

“The Brahmoees are increasingly active; mostly young men, pretty well off. They buy Channing and the “Altar at Home,” with avidity. Our mission would be a success, had it done no more than quicken these Hindoo Unitarians.”

“I am at present in active correspondence with the following towns and cities in India, not to mention as many more out of India: 1. Madras; 2. Secunderabad; 3. Rangoon; 4. Maulmain (Burmah); 5. Burdwan; 6. Purulia; 7. Sirsa; 8. Goverdanga; 9. Contai; 10. Chooadanga; 11. Kishmaghur; 12. Purneah; 13. Burrisal; 14. Bhagulpore; 15. Chinsurah; 16. Meerut; 17. Mussourie; 18. Many in Calcutta, and in its *suburb* towns, *e. g.*; 19. Bhowaneepore; 20. Alipore; 21. Intally; 22. Cossipore; 23. Howrah; 24. Serampore. I may add, that hardly a week passes which does not send something of ours broadly over India, in the columns of the ‘Englishman,’ or ‘Hurkarn.’”

“Copies of the ‘Altar at Home’ are often inquired for, but we have been long out of them. The ten sets of Channing’s Works, which good Albert Fearing gave us, valued at five rupees the set, have all been paid for by our disciples, and taken away. Copies of the ‘Selected Volume’ of Channing are also inquired for. Of these, some seventy-five copies have been bought of us this year, and they are all gone.”

“The Temperance cause is the crusade for God, that is now so pleasantly uniting us. It would have done you good, could you have stood in the Baptist Chapel of the Rev. Mr. Sale, last Tuesday night, and heard the Methodist, Baptist, Independent, and, last and least, the Unitarian minister, pleading for self-rule and self-sacrifice, and for the daily bearing of the cross of Christ,—all out of the same dear Bible,—which, with all its

Mosaic short-comings, is the only true Bible among men; the only Bible of progress and spiritual life."

"Here, in the Agra jail are *fifty-four* lithographic printing-presses, which throw off editions of Christian school-books of twenty-five or thirty thousand copies, and yielded a return on account of prisoners' labor, lately, of twenty-two thousand rupees a year! Government, also, is publishing editions of school-books, Christian books turned into Hindi and Oordoo, to say nothing of Bengali, ranging from twenty thousand to fifty thousand copies in a single edition; and still the demand for such books far exceeds the supply. One native, Siva Prosad, inspector of schools at Benares, who has written to me lately, has himself translated or composed *thirty-six* distinct works in the vernacular tongues, which have all been printed, and have met with a good sale."

"Once and again, both heretofore and lately, have schools been started in our neighborhood, with the express and declared intention to break up ours; but the more they trim our vine, the richer it grows. For the four and a half years of our existence, we have known no reversion. I am as great a learner as any in the school, by a daily contact of question and answer, which, however large the assembly, goes forward with a familiarity which would delight you, and be an improvement in many even of our New-England Sunday-school Addresses. Our income from the pupils now averages some two hundred and thirty rupees a month; or a total, at this rate, of two thousand seven hundred and sixty rupees a year. So, you see, we pay *more than half* of all our own expenses. Add the government gift of one thousand rupees a year, and you have three thousand seven hundred and sixty, which occasional gifts from Indian friends may raise to four thousand, against the two thousand rupees of the American Unitarian Association generously given to me. Surely, we would think twice before withdrawing our hand from all this good! and killing a mission that God has so blessed, and is blessing with a steady increase!"

But the principal work of Mr. Dall has been to establish and

carry on what he calls his "School of Useful Arts." This has lately been removed to an adjoining building, and is now attended daily by over two hundred Hindoo young men. This new building is larger than the other, though, not being on the principal street, the rent is less. It contains a hall suitable for lectures and general meetings, where Mr. Dall addresses every day from two hundred and twenty-five to two hundred and fifty pupils: this hall will accommodate four or five hundred persons. Mr. Dall's lectures are very conversational. A great deal is said about prayer. The whole school are taught brief Christian prayers in Bengali, and seem to enjoy them. He writes that the prayers commonly used by the Hindoos consist in the incessant repetition of the name of some favorite goddess, as Kali or Doorga. Instead of this, they are taught to say, "Infinite One, bless my father and mother, my brothers and sisters; and help me to be a good boy to-day." The head-teacher of the school, Mr. Singhee, is a Christian Hindoo, who has great influence over the pupils, in consequence of his sagacity and prudence in talking with them on religious subjects. There are six or eight recitation-rooms in the building, which are occupied by the different classes and their teachers. During the last half of the sixth hour, they assemble in the hall for the general lesson and closing prayer. From a letter addressed by Mr. Singhee to Mr. Dall last December, when the latter was at Madras, giving an account of the condition of the school, we learn that there were two hundred and forty-five boys then in the school; that, of these, there were in attendance, during seven successive days, 215, 208, 226, 217, 233, 228, and 232. Out of the 245, 221 had paid in advance their school-fees for the month; and these fees were nearly or quite sufficient to meet the expenses of the school. Mr. Singhee says, "Is it not a delightful thing, that, without using rod, or exercising other harsher measures, we are enabled to go on with our work in the school so regularly and smoothly? It is the primary object," he says, "of the Useful Art School to give a moral and religious education to its pupils, and to habituate them to feel that they possess a heart and a soul to love and worship God. But, in order to attain that higher object, we are obliged to fol-

low the custom of preparing boys every year for the Calcutta University." Mr. Singhee says that he usually has had a public examination and prizes once a year: but, not liking this merely show-exhibition, he proposes to substitute a private and careful examination of the pupils at the end of each year, telling them the result; and so teaching them to learn for learning's sake, and not for its reward. We ought to add, that part of the expenses of the school are met by an annual grant from the British Government of a thousand rupees, which was given after the school had been thoroughly examined by the agent of the English Government.

From this cursory statement it will be seen, we think, that our missionary is laboring to advantage, and that he ought to be supported by the Unitarians at home. He has established a school where two hundred and fifty Hindoos are daily taught, not only that kind of knowledge useful for this life, but, at the same time, the principles of Christian religion and morals. We consider this a great success, and are surprised that it should be spoken of by any as though it was merely a secular school. The secular school is made use of for the purpose of bringing the children together where they can be taught Christianity. It appears from Mr. Singhee's letter, now lying before us, that he also considers Christian instruction as the main object of the school. And we feel bound to say, in behalf of Mr. Dall, that we doubt if there is any one else in the denomination, with enough faith, zeal, devotion, self-denial, and industry, to have brought about the results which he has accomplished.

THE ADMINISTRATION OF THE LORD'S SUPPER.

THE admirable article in the last "Monthly Journal" upon the Lord's Supper has suggested to me the idea of expressing my thoughts upon its best manner of administration.

For various reasons there is a very general indifference in our churches, and in all churches, to this Christian rite. A

small portion of most congregations participate in it. The majority withdraw, and the small minority remain with the minister, at the end of an ordinary morning or afternoon service, to engage, briefly and hurriedly, in the ordinance. It fails to command a full and hearty attendance. It receives few additions during the year. Many of the congregation have never witnessed it; and it is regarded, by the young especially, as a thing belonging exclusively to old persons.

What is the reason of this general and fatal indifference?

Without considering any other cause, let us consider the *manner* in which this service is generally administered; for, I believe, this is the chief obstacle to its real success and to its deepest influence. One may say that *form* should have nothing to do with this service; and that one who depends upon any special form rather than another, must regard the service in a very unspiritual light. But form has a great deal to do with it; and, while one way is full of life and interest, another is dead and dull. At any rate, we hear the criticisms of outside persons upon this service, and they declare it to be any thing but inspiring and impressive. It repels oftener than it attracts. To my mind, the old way of administering this service is a cold and unattractive way. It does not appeal to the sentiment of devotion. It does not touch the heart. The sitting in the pews, separated from one another, and from the table, and from the minister, and waiting for the elements to be distributed by the deacons, is a cold, unimpressive, and impersonal way of celebrating this peculiarly touching and suggestive service. It lacks all the aid to devotion, and that personal participation which adds so greatly to the life and interest of the service.

It has always been so with me as with others, and I resolved, at an early day, and as soon as it was practicable, to adopt a form that has life and personal interest in it; and an experience of four years in Baltimore, and four months in Roxbury, satisfies me that there is a way to redeem this decaying form, and make it an inspiring and life-giving spirit. For the sake of the minister and the people, and for the sake of the service itself, I would beg the churches to try the experiment, and see for themselves. Nearly all who have tried it confess that it gives

birth to a new experience, and inspires a solemn feeling that the old form never brought. And the evidence of its impressiveness and effect appears in the awakened interest in the service, and the steady addition of communicants.

The service is held in the *evening*, which is, of itself, a closer imitation of the original rite; and the natural solemnity and suggestiveness of the hour lend additional effect to the scene and the service. This, however, would be impracticable in the country. The communicants approach the table in companies of from twelve to twenty, as there is room, — and, *standing* around the table, receive the elements from the minister, with the words, “Eat, or drink this, in remembrance of Christ;” and this is repeated until all have participated. The offering of the elements by the minister directly to the people is an act that greatly enhances the interest of the service to him, for it gives him a *real* part with the people; whereas the old method separates him from a participation in the service with the communicants. He is apart from them, and they are apart from one another. Standing together around the table, they are brought into closer spiritual sympathy.

There are, it is true, some timid and modest persons who object, at first, to what seems to them a conspicuous and public act; but, upon trial, I have found that these feelings mostly pass away. An old lady, who had always been used to the ordinary form, said to me, “I thought that it would be trying for me to do it, and that I should think of myself too much, and lose the effect of the quiet communion in the pew; but when I stood before the table, and saw others surrounding it, I never was so impressed by the service, and I forgot myself, and gave my mind up to the spirit of the scene, and now I would not go back to the old way.” The deacons of the church confess, too, that they prefer the quiet which they now enjoy, to the former performance of their duties, which was necessarily distracting; and while they are relieved from their special service in the administration of the Supper, they are still the helpers and advisers of the minister.

If there is a dissatisfaction with the present administration of the Lord's Supper, and it does not occupy the place in the

affections of the people that it should, and it languishes for lack of support and interest, let the churches try a new method, and see if there be not more spirit in one form than another.

As a matter of suggestion, I give below our order of service on the first Sunday evening of the month:—

Voluntary on Organ.
 Scripture Reading.
 Vesper Hymn.
 Prayer.
 Sacred Song.
 Administration of Lord's Supper.
 Voluntary on Organ.
 Silent Prayer.
 Lord's Prayer Chanted.
 Congregational Hymn.
 Benediction.

CHARLES J. BOWEN.

A RECORD OF RELIGIOUS EXPERIENCE.

THE following article was written by a highly intelligent and cultivated lady, and is literally true in all its facts and statements. It will be continued in our next number.

MR. EDITOR, — I have, for some time, felt a desire to relate the gradual change in my mind from "Orthodoxy," to a more liberal belief. Not that I consider my experience remarkable; but for the very reason that I think the same doubts and difficulties must have occurred to many sincere souls, do I offer this record of my own perplexities, and their eventual dispersion by the light of a more rational system of religion.

I was born, baptized, and educated into the Episcopal Church. My parents had adopted its creed while living in a little town in New England, where to become an Episcopalian was, in the eyes of the puritanical inhabitants, the next thing to declaring one's self a Romanist, and required the same courage which it now does to acknowledge the adoption of Unitarian views while surrounded by "Orthodox" influences. So strong was

my father's love for his church, that he left his profession of medicine, and entered its ministry; but, soon after his ordination as a priest, he died, following my mother to an early grave, and leaving five little children to learn the lessons of life, without the help of parental tenderness and wisdom. Two of these children died young; the remaining three are still in this world, and though separated early, and brought up under entirely different influence, each one of us, in her own time and way, has come to renounce the creed of our father and mother, and accept doctrines better suited to individual character, and, as I believe, to the general sense of mankind. I have mentioned the change in my sisters to show that my own departure from Orthodoxy was not the effect of accident or whim, but the natural result of mature thought, aided by inherited love of freedom; for filial affection would have prompted a life-long adherence to a faith made doubly sacred by the memory of "parents passed into the skies." But the same conscientious courage which led that youthful couple to break away from Puritanism, and join what was then the liberal Church, has induced their children to renounce the tyranny of that Church, now grown too narrow for the wants of the advancing age; and it is to recount the struggle in my own mind that I now seek to address the public through your "Journal."

As I said before, my early life was passed under the religious direction of the Episcopal Church. In the home which was allotted me, after my own was made desolate by death, the atmosphere was strongly, even morbidly, Calvinistic. Accordingly, while my welfare was conscientiously watched over by pious relatives, my life was imbittered by the unnatural check placed upon every expression of those joyful emotions which belong to the season of youth, when the physical powers are fresh and active, and the soul has not yet been clouded by care and suffering.

Possessing by nature one of the sunniest, cheerfulest dispositions that parents ever bestowed upon a child; with all the common objects and incidents of life glorified in the light of a vivid imagination; with a love of music which amounted to a passion, and a keen appreciation of the beautiful in every

form,—it may easily be seen with how many and irksome restrictions and repressions my monotonous existence was filled; and how great was the danger, that, when time and altered circumstances should give me independence of position, the re-action should involve a hurtful dissipation of mind and body in the various alluring pleasures of the world.

I think that what saved me from unworthy rebellion, and disposed me to a serious life, was the possession of a modest ambition for literary excellence, and the encouraging result of a few experimental attempts in that direction. Although maturer exertions of this kind have been more satisfactory in that they have had for their chief object the development of truth, and the good of my fellow-beings, I think no success in these later days has ever given me so much happiness as did those early essays of intellectual power. It is true I wrote under protest,—supposing that all works done before my conversion must “partake of the nature of sin,” and fearful of future condemnation for daring to be pleased with subjects of contemplation not strictly religious. Nevertheless, I obeyed this impulse of my nature with keen delight; and found therein, though I did not then know it, a safeguard against temptation, and a discipline of thought necessary to the struggle which years and their events were surely bringing.

All this while, the religious element in my character received only casual and slight impressions. I knew the Prayer-book almost by heart; and could perform my part in the service with my lips, while my soul was far from responding to its meaning. I listened mechanically to sermons, while my eyes roved over the congregation, and my thoughts were at the ends of the earth. The only part of the worship which really affected me was the music; and that was always a delight. I often took part in the chants and hymns, and dreamed of a future day when I might, perhaps, be allowed to join the choir, which seemed then the greatest privilege on earth. That time came sooner than I had dared to hope. At the age of fourteen, I found myself not only a member of the choir, but organist (if so noble a title may be applied to the performer upon the small and worn-out instrument which was then the best our

church could offer); a position which I had not ventured to desire even in my dreams; but for which I had been, unconsciously, preparing myself by persistent, and almost unaided, attempts to master the science of music, towards which I was irresistibly drawn by natural tastes.

Since that period, I have for many years fulfilled the duties of organist in different churches where my lot has been cast; thereby insuring my constant attendance upon all the services, and enabling me to learn all the good which the system of the Episcopal Church is calculated to impart. The influence which this church exerts through the abundance and variety of her musical services is very great. Even in country parishes, the singing is usually the best to be found in the vicinity; and in cities the department is carried to a degree of perfection, which enables it to rival the grand performances of the Romish ritual: thus attracting many cultivated and sensitive minds which seek the gratification of æsthetic tastes in the observance of religious duties.

Being naturally inclined to a critical examination of every matter which came within my observation, I early discovered that the liturgy was capable of richer accompaniments and more harmonious illustrations than I had ever seen in the comparatively simple churches of the West; and I was eager to visit old Trinity, as the grandest specimen of ecclesiological skill in this country. When about twenty years of age, this desire was gratified; and I was deeply impressed by the gorgeousness of its decorations, not knowing enough of the laws of taste in architecture to detect their inconsistencies and shams.

Soon after this visit, affairs called me to the South, when I spent a few months in the diocese of Virginia. After the stately ceremonials of Trinity, I was shocked by the slipshod manner of conducting services which I there saw, and which was in keeping with the careless and undeveloped method of transacting all kinds of business in the South, while it remained under the undisturbed influences of slavery.

From these scenes I was transferred to a remote town in New England, where there was no Episcopal church, and only

an Orthodox meeting-house, as bare and cold as the creed of its congregation. Here I pined for the association I had left: and, being still of an age when feeling is stronger than thought, I imagined that my fervor of imagination was religious devotion; and my longing for the gratifications of taste, a desire for the life-giving worship of the true Zion.

As ill luck would have it (to speak after the manner of men), just then there came that way, on a visit to his benighted relatives, a *priest of the Anglican communion* (I must adopt the shibboleths of the people I describe), a sickly, fanatical, whining High Churchman, whose absurdities, under a more natural development of my religious character, would have awakened only my laughter and my pity; but I was at that time starving on the husks of Puritanical theology, and so seized eagerly the gilded gingerbread of a sentimental superstition.

Then followed my initiation into the aims and labors of the High-Church party, of which I had, thus far, known only the effects. I became fluent in its peculiar phraseology, learned in the symbols of ecclesiology, enthusiastic in my devotion to the cause through which I verily believed the whole world was at last to be brought back to the true fold, *i.e.* the Episcopal Church. I wondered if I might hope to have a hand in this glorious consummation by wielding a pen in the warfare which must precede the victory; and I determined to devote my thoughts and skill henceforth to this service, as the best offering I had to bestow.

In looking back upon that period of wide-eyed credulity, I find some palliation for my silliness in the poverty of my surroundings; there was absolutely nothing else in that sleepy little town to awaken interest; and I was young,—full of enthusiasm,—and craved some field of endeavor. Still there was *the sea* in full view; and I wonder now that its grand monotone did not drown the weak pipings of this false teaching.

After the departure of my quondam confessor, I received from him certain precious witnesses to the faith, and guides to my further progress, in the shape of two books: one called “*Theophilus Americanus*” (a kind of catechism of the *ins and*

outs of Puseyism), which I zealously intended to learn by heart, but in which I never went beyond the first page; and the other, "A Presbyterian Clergyman looking for the Church," which, after great searchings, he found, and proclaimed his discovery by a mighty flourish of trumpets,—fine music to me and others of like mind! This book I read over and over again, and became about as much exercised in mind through its perusal as was Don Quixote from his study of the books of chivalry, and to about as good purpose; feeling myself thereby called to begin a crusade against every fancied enemy of a certain woman whose scarlet attire was disguised under a fair cloak which led me to mistake her for the Divine Bride. So, fully armed and equipped for the windmill conflict in which I was determined to engage, I yielded joyfully to circumstances that restored me to my old connection with the Episcopal Church, and gave me new opportunities to test her worth.

I was situated for a time in a country parish of the West, whose peculiar character was, perhaps, better adapted to strengthen my devotion than city advantages would have been. It was one of those ideal churches which we seldom meet with in the world of fact. The few wealthy members were zealous and generous; the poorer class was honest and piously inclined; and the rector was a man whose rich poetry of sentiment and language was expressed in the beautiful harmony of one of the most perfect characters I have ever known. Add to this, that the village, which was the scene of his labors, was a picturesque little spot,—a quiet valley shut in from the noise and bustle of the busy world,—and that the church edifice, though small, was a gem of architecture, furnished and ornamented in a manner which would please the most cultivated taste; and it is easy to perceive that in such a place an attentive observer would see the excellences of the system, without meeting the inconsistencies which would be perceptible in a wide sphere of action.

In this retired hamlet, I passed several years; finding nothing to startle me from the belief that I was living and working for the chief end of man, in striving to win the great outside world to the only true faith. I can say without boasting, that

my labors were the means of leading *three Methodists* from the error of their (theological) ways; who remain steadfast to this day, and are still proselyting in their turn, for aught I know.

I also wrote frequent articles for the paper which was the chief organ of the Puseyite party, and gratified both my mind and my heart by such efforts.

My comfort in thinking of the probable influence of those printed appeals is, that, if they were read by people wiser and more experienced than I, they were, very likely, dismissed with a smile of derision. The young, no doubt, forgot them as soon as read; and, as for those who sympathized with my extravagant views, their own notions were equally impracticable, and, if their characters were worth any thing, they have long ago outgrown such opinions, and are as ready as I am to disclaim them.

The effect of those compositions upon my own mind was to give me greater command of language through rhetorical practice; so that, in any view, there was no great harm done, and it is a case for laughter rather than remorse.

(To be continued.)

THE CLAIMS OF ANTIOCH COLLEGE,

BY REV. HENRY W. BELLWS, D.D.

ANTIOCH COLLEGE is an institution situated at Yellow Springs, Green County, Ohio, about seventy-seven miles north of Cincinnati, upon the highest land in the State, and in its most romantic district; a spot celebrated equally for its fertility, picturesqueness, and salubrity. It was established in 1852 by the large connection known as "Christians," and so called from their scruple about bearing any sectarian name. The Christians are a sort of Unitarian Methodists, having the theology of the elder Unitarians, without their culture; and the heat and fervor, the camp-meeting usages, and emotional feelings of the Methodists, without their ecclesiastical system or opinions. They

have specially cultivated devotional feeling, and commonly owe their accessions to sudden conversions during periodical excitements, which are conscientiously favored by them. The body is a large one, sparsely found in most parts of the country, but extensively prevalent in the rural districts of Western New York, Ohio, Indiana, Missouri, North Carolina. It claims more than a thousand churches, and boasts fifteen hundred ministers, who have commonly been men wholly uneducated for the ministry, except by their convictions, scriptural readings, and prayers. They have resembled the apostles in working with their own hands for their daily bread; and have left the plough, the plane, the anvil, on Saturday night, to preach on Sunday, and take up their tools again Monday morning. Every one acquainted with the early history of Christianity, or with the beginnings of the great Methodist and Baptist communions, can understand the temporary value and importance of such methods and instruments, and the inevitable passing away of the period of their usefulness. The spread of popular education soon makes an educated ministry necessary, where an earnest and loving one without book-learning answered a better purpose for a time. The rise of theological schools among the Baptists and Methodists, the steady growth of scholarship and literary culture in their clergy, tell the whole story for all other similarly situated sects. A comparison of the style of religious life, the influences of the Holy Spirit, and the prevalence of heat and emotion among the "Christians" and the evangelical sects, disposes of the prejudice that piety and fervor are due to peculiar theological opinions. Given a common faith in the general truths of the gospel, in God the Father, in Christ the Son of God, in the Holy Spirit, it needs only a human soil not pre-occupied with other thoughts, interests, and affections, to bear under the rudest ministry—and perhaps in such cases the ruder the better, if only earnest and passionate—a certain crop of vehement, emotional, engrossing religious affections. In a denominational view, the Christians saw their best day while they had an uneducated people, and an uneducated ministry,—just as the Methodists and Baptists have seen theirs. But when the people become reading, reasoning, and critical,

the ministry must become so too. Even if it were desirable to keep the people in this intellectual childhood, it is simply impossible. The school-master is abroad, if the minister is not; and it is not within the option of any of the sects to live on with an uneducated ministry. Doubtless this relation of an educated clergy to an educated people will in all cases make the religious manifestations, both theologically and practically, very different from what they originally were. There will be less implicit faith, less childlike simplicity of experience, less passionate fervor of feeling, less directness and *abandon* of emotion and sympathy, less obvious love in the feast, less sweat and fury in the preaching, less swell and noise in the responses, less rapture in prayer, less triumph in dying; but the late torrent, drained off at its sides, will appear in the greenness of fields that before showed nothing but barrenness. All parts of man's nature and life become partakers of religion, when the intellect takes up its own, the conscience its own, the affections theirs, the will its portion, and the blessed river of faith is diffused in every atom of the region through which it flows. In place of the bright, noisy, leaping cataract, in its deep chasm and its rocky bed, we have a well-watered farm, where each and every field shows the presence of the stream that once wasted itself in foam and noise and sparkle. The cascade is gone: the loaded barn, the full table, the happy, useful family, have come in their place.

Later, perhaps, than any other religious body in this country, the Christians awaked to these now commonly recognized views. But, when they waked, they were broad awake at once. They determined to establish a college that should outstrip, from the start, any thing in the Western country, if not in the whole United States. They resolved not only that education should be thorough and high, but also universal; and, to this end, they embraced in their scheme of academic education young women as well as young men. They resolved on knowing no more distinction in education than in religion. Christ had known neither Jew nor Gentile, bond nor free, male nor female, in his offers and promises, — and their college should be as broad as his gospel; and, while their educational system was to be of

ideal excellence, it was to be of superhuman cheapness. Six dollars a year — the interest on a hundred-dollar scholarship — was to entitle every stockholder in that amount to send his children, of both sexes, one after another, in endless succession, to this great fountain of learning! Buildings of an expensive character were begun and finished. An observatory, from which the noble-hearted Elder Phillips had hoped and expected “to see New Orleans,” was among the structures contemplated; but the original trustees never quite got to that! An enormous main building, with chapel, library, lecture-rooms; two halls, accommodating perhaps a couple of hundred students each, with a commons’ hall and kitchen in one of them; a fine President’s house, all thoroughly and economically built, substantial and permanent, well enough planned, and not unshapely, situated in a commanding plot of forty acres, admitting of shade-trees and walks, at present to be found mainly in the pictures of the college, — these attest the enterprise, zeal, and faith of the original projectors of this institution.

The high views of the Christians were shown in at once inviting the Prince of Education in New England, Horace Mann, to the Presidency. He went, with all the moral and intellectual enthusiasm of his high-strung nature, to conduct an enterprise which a more practical and calculating soul than his would have seen to be a forlorn hope from the start. The scholars were to be invited, by a cheapness that was all-engaging, to an education that was, in its very conception, necessarily expensive. The absence of any readiness to endow the institution, not so much from want of wealth in the Christians, as from a complete ignorance of what learning costs and is worth, and from a desuetude to any large outlays in support of their cheap ministry — in short, from inevitable contractedness of life and experience — was to be overcome by the scholarship system, — a system, which, in raising the necessary capital to be sunk in buildings, lost sight of a yearly income, while it flooded the college with scholars who paid nothing for their education. Of course these scholarship funds could be raised only by agents, who solicited subscriptions, and paid themselves a large percentage out of the money thus raised. They were generally very sanguine in

their hopes and promises. But it is doubtful if fifty thousand dollars were ever paid into the treasury from this source; and every dollar that did come in was a real source of improvement to the college, as it pledged the institution to an education it was ruinous to furnish on such terms. Mr. Mann's *prestige* called an excellent set of instructors about him, and attracted a large body of students. The educational and moral interests of Antioch flourished famously, spite of the wretched local, denominational, and personal jealousies that soon sprung up. These were due wholly to the fact, that mediocre, uneducated, or half-educated men, who had been accustomed to decisive leadership among the Christians, found their sceptre slipping from their grasp, and passing into the hands of better instructed and more competent men, not of their own special school. To keep their slippery hold, they raised the cry of heresy, aristocracy, abolition, and whatever else might arouse the prejudices of their old constituency. It was in vain that Mr. Mann joined the Christian church, and in every way sought to conciliate the narrow, jealous minds about him. The students were converted enthusiastically to him, and his views and feelings; but the trustees, the towns-folk, and the Christian ministers, were always, to a considerable extent, bitter opponents of the man and the policy whose presence they had deliberately invoked. In truth, the darkness quarrelled with the light which it thought it wanted. The education that was desired was an education that should leave every old superstition, extravagance, and fanaticism, just where it had been; that should not bring ignorance, presumption, and littleness into disrespect; should take no power from superstition, and bring no calmness to excitement. The new code of ethics, the stress on truth, justice, punctuality, fulfilment of promises, exactness of statement, which Mr. Mann introduced, was a sort of new and spurious religion. There was no gospel in it; and the gospel was a much more easy and popular thing than this cold Unitarian table of commandments.

While a successful, although most arduous and painful fight was going on with these inevitable obstacles, a set of troubles began very early to develop themselves in the finances of the

institution. It was bankrupt when it was born. There never was any foundation to it. Its accounts were a heap of rubbish; and its credit, a mirage when it had any, and, more commonly, a starless blank. It is truly amazing that some men could have fancied there was any bottom to the concern. But the enthusiasm of those who started it was so real, that it deceived the very elect. And had their original notion of a college, officered by their own men, conducted in the interests of a wild-fire kind of religion, — a sort of theological school for the manufacture of preachers of a once very successful type, forest-rangers, with the Bible in their heads, and a stump for a pulpit, and zeal and positiveness for their sole ministerial qualifications, — had their original notion been carried out, no doubt a great deal of money could have been collected among the Western farmers of their Connection in support of it. All their denominational pride, and all the prejudices and superstitions of their constituency, could then have been turned into it. But the founders of the college were absurdly inconsistent. They wanted all the light in their halls to be supplied by their own lamps, but were dissatisfied with the darkness they rayed out. And when, forgetting themselves, they seized upon a candlestick, like Horace Mann, and set it up in their college, they were at once disgusted at the revelation it made of their own intellectual raggedness. Half pleased with the light, and half angry with its disclosures, they tried to unite true education with a stand-still, ignorant, and superstitious set of usages, feelings, and opinions, which could no more live in the sunbeams of knowledge than bats and owls can bear the noonday. Every enlightened teacher they brought in, every clever pupil they attracted, every progress the college made in moral discipline, real science, or true taste, was a necessary offence, a loosening of the hold of the old ministers, a mortification to the original spirit of the conferences, a blow to the hopes and projects of the Christians. Of course, the plain farmers and Christian church-members, who held the purse-strings, were not going to give their money to undermine their own cause. But meanwhile the trustees, mostly plain men, were becoming slowly disinterested converts to their own new experience. They began to open their lids,

and see that light had its charms and its claims, if it did hurt their eyes and discover their nakedness; and, from very early, there were a few noble natures among the Christian leaders, who, spite of little or no education, had native force enough to estimate the real value of true education, and even discernment enough to foresee just how it was going to affect the destinies of the Christian body, — men generous and true-hearted enough to say, Let the light come, though it strike us blind, and cut off all successors like ourselves; let it come, for truth, knowledge, and intellectual and moral training, must be the interest and salvation of the world!

Up to this time, the Unitarians had known nothing of Antioch College.

(To be continued.)

THE MISSION TO CHARLESTON, S.C.

THE interest with which this mission has been regarded by our people seems to demand a somewhat detailed account of recent events in connection with it, which have already been imperfectly made known through other channels.

In order to set forth clearly the relation of the American Unitarian Association to the church and society in Charleston, we quote the following communication, received in March of last year, and which was confirmed by similar letters of a private nature from individuals of the society: —

CHARLESTON, S.C., March 24, 1865.

REV. RUFUS P. STEBBINS, D.D., Boston.

DEAR SIR, — Captain Boutelle, of the navy, has communicated to our congregation the wish, on the part of the Unitarian Society of Boston, as expressed by you in a letter to Mrs. Bowen, of Baltimore, to send a missionary to Charleston, free of expense to us. At an informal meeting of the members of

our church held this day, I was requested to communicate with you on the subject. Our people will be pleased to receive any gentleman you may send us: we would merely intimate that we have been so accustomed to good preaching, that no one except a talented man, who could come and preach the gospel strongly, would be of much service in building up a congregation. We have about thirty members of the congregation now in the city, and we feel satisfied that a popular minister could easily attract a full church, and do good to the cause of Unitarianism in Charleston. The pulpit is now vacant; and, if you intend sending a minister, it is desirable that he should come without delay, as the military authorities may have application from other denominations for the use of the building. Address Thaddeus Street, Charleston, S.C.

Yours respectfully,

THADDEUS STREET,
Warden of the Unitarian Church.

Accordingly, Rev. Mr. Stebbins was commissioned to go, at the cost of this Association, in response to this request.

In order to make more manifest the cordiality of our Board, the present Secretary (then chairman of the Committee on the Southern States) was requested to accompany Mr. Stebbins; and, on the Sunday after their arrival, — when fortunately Rev. Dr. Hosmer, of Buffalo, was present, and preached a sermon, — Mr. Lowe made an address on behalf of the Unitarian Association, expressing the sympathy and friendship of the Board, and their desire to act in entire co-operation with the society.

It is not necessary to review the interesting circumstances which have attended the mission since. It has been prominently before our community, by the repeated appeals for money in view of the suffering which Mr. Stebbins witnessed and was eager to relieve. The sum thus raised has been disbursed by Mr. Stebbins, with an amount of labor and self-sacrifice which only the most ardent sympathy could have led him to bestow.

Meantime, we were somewhat disappointed, perhaps, that the congregation did not more rapidly increase; but we had no apprehension that our mission was not welcome, until, several weeks after Mr. Stebbins's return from a summer visit at the North, he reported that a feeling of opposition was beginning to manifest itself against him, on grounds of sectional prejudice. We counselled him to do every thing to conciliate this feeling, so far as he could do so consistently with his own self-respect and fidelity to his own convictions; and he seems to have borne himself with the utmost courtesy and kindness. But the feeling of hatred towards the North seems to have poisoned the minds of many of our brethren in that society, and they have resorted to every method in order to put an end to his connection with their church. His position was one of great difficulty and delicacy, and his course is described in the following extracts from his own report:—

CHARLESTON, S.C., Jan. 4, 1866.

REV. CHARLES LOWE, Sec. of the American Unitarian Association.

SIR,—The events of the last month have been of such importance, that it may not be out of place to review its whole history. . . .

On the 3d of December the following note was received:—

CHARLESTON, S.C., Dec. 1, 1865.

REV. MR. STEBBINS, Charleston.

DEAR SIR,—At a meeting of the pewholders of the Unitarian Church, held Wednesday evening, 29th, it was "Resolved, that the Secretary address a letter of thanks to the Rev. Mr. Stebbins and the other gentlemen who took charge of and protected the church during the turmoil through which we have passed."

In accordance with this resolution, allow me to express the thanks of the corporation for taking charge of and protecting the church edifice. As I have no means of ascertaining who were the gentlemen associated with you, will you be kind enough to make known to them the above resolution?

I am very respectfully,

GEORGE D. CONNER,

Secretary, Unitarian Church.

As the above letter and resolution seemed purposely to ignore the real party to whom — if to any — thanks were due, and to quietly dismiss its representative with the bootless job of hunting vain imaginings styled “other gentlemen,” no reply was made to it. . . .

On Thursday, the 14th, the following letter and resolution was received:—

REV. C. STEBBINS.

CHARLESTON, Dec. 12, 1865.

REV. SIR,—The wardens of the Unitarian Church have desired me to hand you the enclosed copy of a resolution of the pewholders of the congregation, and also to state, that the church has been, at various times of need, kindly supported by the ministers of the Methodist Church; and that assurances have been given by several of their clergymen, of a willingness to keep the pulpit regularly supplied, and performing all the parochial duties until a minister of our own denomination is engaged; this, being stated at the same meeting, is understood to be assented to in resolution. The Rev. Mr. Meynardie proposes to occupy the pulpit next Sabbath. Very respectfully,

N. M. PORTER,

Chairman of Wardens, Unitarian Church.

RESOLUTION.

At a meeting of the pewholders of the Unitarian Church of Charleston, held at the church edifice, Archdale Street, on Sunday, 10th instant, at 12½ o'clock, P.M., the following resolution was moved and adopted:—

Resolved, That the wardens be instructed to accept the application made by the Rev. Mr. Meynardie and his congregation, for the use of our church, for such time as they may require.

Extract from the minutes.

CHARLESTON, Dec. 12, 1865.

GEORGE D. CONNER, *Secretary.*

To the above I replied as follows:—

N. M. PORTER, Esq.

CHARLESTON, Dec. 14, 1865.

SIR,—Your letter of the 12th, containing an extract from the minutes of a meeting held at the Unitarian Church in Archdale Street, on Sunday the 10th, is before me: I am not a little surprised at the action of the pewholders. The import of the resolution and your letter leads me to think that my position here, as the representative and missionary of the American Unitarian Association, is not understood.

Allow me to state it.

Last March, a meeting of the Unitarians then in this city was held; and the junior warden holding over was instructed to write to the Association, asking that a missionary be sent out to work with and for you, until such time as the church should so recover from the shock of war as to be able to call a minister of its own choice.

This call was promptly met by the executive committee; I was stationed here by the chairman of the Committee on the Atlantic States. His action was approved by the executive committee. My instructions were to preach in the church, and protect the church property from man and weather. I have done all in my power to fulfil my instructions. The roof of the church has been repaired twice, and the expenses have been paid by the Association.

My mission here has been one of peace and good-will. There is no desire on the part of the American Unitarian Association to dictate to this church, or to saddle a preacher upon it; but simply to help you to gather its strength, and stand up once more a power in this community. The executive committee have felt deeply the importance, alike of protecting the property of the church during the transition between military and civil authority, and also of having a word spoken here for the cause of that religious truth which we hold in common, and hold dear. With charity towards all, with enmity towards none, the Association has sent its missionary here to work at your request. Such is my position. Such are my relations. I am at a loss — if they are thoroughly understood — to know why the church should have been closed upon the Unitarian Association, and opened to another denomination. You refer to the good feeling between the church and the Methodists. It may not be presumptuous in me to refer you to the kind feelings and love of your fellow-believers. If, through charity, you can extend the property of the church to the Methodists, I respectfully submit the question, — why cannot you extend it to the representative of your own denomination, until you can call a preacher after your own hearts and of your own faith? If my position here is thoroughly understood, I think an explanation of the action of the church is due to the American Unitarian Association. I shall forward your letter and the enclosed resolution, together with a copy of this, to the Secretary, and wait for instructions. In the mean time, I claim the privilege of occupying the pulpit on Sundays, basing my claims on Christian courtesy and Christian usage.

Yours respectfully,

CALVIN STEBBINS,

Missionary, American Unitarian Association.

On Friday I called on one of the wardens, and told him that I felt that if I could see the pewholders, and make known to them the feelings, wishes, and hopes of those who sent me to

Charleston, some compromise could be made, or, at least, we could part friends, and asked him to call a meeting. He replied that a meeting could be called, but thought that it would be of no use to make such a statement, since all the facts had been presented. I then suggested that they send North for a minister, and I assured him that the expenses would be paid by the Association. He then stated, that, in his opinion, the people here would rather the church should be closed, than that the pulpit should be occupied by a man from the North; that they did not recognize any relation whatever with the American Unitarian Association; and that, whatever might be the wishes of that body, no man whom they could send here would be of any service to the church. He gave me to understand, that the vote on the resolution, making over the church to the Methodists, was almost unanimous: only two, who had a right to vote, having voted in the negative. He also stated that some did not vote at all. That this, on the whole, may be taken as a fair statement of the sentiments of a very large majority of the pewholders, I have no reason to doubt. Those who have been most friendly to the mission have told me the same thing.

The truth is this, — the sphere of my usefulness here was exceedingly small; but, on the other hand, the chance of alienating any one by the course I might pursue was very much smaller. Taking the advice of those in whose judgment I placed confidence (who, with one exception, recommended the course pursued), I made an application which resulted in the following "order:" —

HEAD-QUARTERS, MILITARY DISTRICT OF CHARLESTON,
CHARLESTON, S.C., Dec. 15, 1865.

ORDERS.

Rev. Calvin Stebbins, of the American Unitarian Association, will remain in possession of the Unitarian Church in Archdale Street, and will not be disturbed in such possession. The Provost Marshal is charged with the execution of this order.

By command of

BREVET MAJOR-GENERAL CHARLES DEVENS.

F. D. HODGES, Capt. 35th U. S. C. T.,
A. A. Adjt.-General.

In the newspaper of Saturday the 16th, Rev. Mr. Meynardie was advertised to preach in the Unitarian Church. Learning that the advertisement had been recalled, and was printed through mistake, I sought out Mr. Meynardie, and extended to his congregation the use of the church, inviting him to preach. This was declined. Two unsuccessful attempts have been made by the pewholders to obtain possession of the church. Finding that the American Unitarian Association was in possession in the judgment of military authorities, and wishing to do all in my power to bring about a reconciliation, I addressed the following letter to Dr. Moultrie:—

Dr. JAMES MOULTRIE.

CHARLESTON, Jan. 2, 1866.

DEAR SIR,— You gave me to understand, that you were anxious to bring about an adjustment of the difficulties which have grown up between the Unitarian Church in this city, and the American Unitarian Association. It may be of some help to you to have the bone of contention removed. I have no wish but for the good of the church; and I have that confidence in your judgment which leads me to believe, that any disposal you make of the church building will be for the benefit of that faith which we hold dear.

Being in possession of the church, I hereby make it over to you. If you come to such an adjustment as to wish my services, I shall be ready to do any thing in my power to promote the interests of the church. If you should wish a Unitarian minister from the North, I am authorized to say, that the Association would be glad to accommodate the church in Charleston, by sending, temporarily, some man of experience and influence, free of expense to you.

Yours very respectfully,

CALVIN STEBBINS,

Missionary, American Unitarian Association.

Thus the matter stands. The mission to the Unitarian Church in this city has, up to this time, failed,— failed at least in this, that it has not been received in the same spirit in which it was conceived.

The real cause of the trouble—the animus which underlies the whole thing—is too evident to be concealed.

In my own action, I have been influenced by the general tone of Mr. Street's letter to the American Unitarian Association. It was on the basis of his letter that I came here; and,

in calling the military authority to my aid, I only carried out the letter and spirit of Mr. Street's communication.

Although one field of labor has been closed, there are others; and, if I am not recalled, I shall be able to lay before you, in a week or two, some plans of work in other directions.

Yours respectfully,

CALVIN STEBBINS.

A week previous to the receipt of this report, the matter came seriously before the Committee of the American Unitarian Association on the Middle and Southern States. It was after the receipt of Mr. Stebbins's letters announcing the confirmation of his claim to the church by military authorities. It seemed as though our persistent holding of the property might be requisite, in order to keep it from being perverted to other uses than those they were appointed to defend. But, on the other hand, the Committee were unwilling to do injustice to the motives by which they knew the Board were actuated in originating the mission, and wished to refrain from even the semblance of an attempt to violate the congregational independence of a church, and that principle of liberty which we, as a body, recognize and defend.

Accordingly, this Committee decided to instruct Mr. Stebbins to withdraw from all further controversy, and, with the permission of the military authorities, to give up the church into the hands of the former holders. At the same time, the Secretary addressed to the society the following letter: —

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Jan. 5, 1866.

*To the Officers and Members of the Unitarian Society in
Charleston, S.C.*

BRETHREN, — In March of last year, we received letters from individuals connected with your society, expressing a wish that we should send down to you a minister of our common faith;

and, shortly after, we received an official communication from Mr. Street, one of the wardens, to the same effect. It was represented to us, that there was danger lest your church edifice, preserved from the ravages of war, might be lost to our cause amid the disturbances of a military occupation; and that our hope of seeing the restoration of a Unitarian society in your city, depended much upon our affording this immediate assistance.

I think I need not remind you, that your invitation was accepted on our part with the truest cordiality. Your beautiful church and its history have had a peculiar interest for us; and the memory of your former pastors, and many of your former members, is cherished by us as warmly as by yourselves. Accordingly, Rev. Calvin Stebbins was chosen by this association as the one whom we believed to be the most likely, among those who were available, to fill acceptably the duties of such a mission; and we sent him down, charged with our goodwill, to supply your pulpit, at our expense, until such time as you should need no aid from abroad.

It was my own privilege to accompany Mr. Stebbins, when he went upon his mission, and I was familiar with his feelings in regard to it, and with the hopes and wishes of our Board; and I can say, that there was not, in the heart of any one, so far as I knew, any other purpose than the sincere desire to take you cordially by the hand, and entirely to forget the alienations of the past. It was hoped that Mr. Stebbins, by his own efforts, and we, through him, might extend to you other service, such as circumstances might lead you to require; and thus, by fostering the sentiments of brotherhood, we thought we should mutually — you by receiving, and we by giving — aid in a reconciliation between the two sections of our land; so that incidentally our mission might result in national as well as denominational advantages.

The prominent and recognized purpose, however, was simply to aid you in securing and re-establishing your church. On your part, we admit this was the only ground of your request. It was *as Unitarians* that you applied.

But we assumed that we should meet as fellow-countrymen,

as well as fellow-believers. And the condition of our nation, at that time, made it proper that we should give open expression to this assumption, and to our declaration of our common allegiance to the Government of the United States.

Unless such assumption was considered offensive, there has not been one word of ours that could, by any possibility, be regarded by you as other than kindly up to the time of the recent unhappy collision. You have heard from us nothing to betoken a spirit of aught but Christian brotherhood. The necessities of your position, owing to the prostration occasioned by the war, led us to offer to the needy among you pecuniary aid. But we were careful that this should be given in a way not to offend the honorable pride or self-respect of those who should receive it; and we have felt gratified to know, as we do from many sources, that Mr. Stebbins, in distributing this money, has displayed that delicacy which we intended he should exercise, and by which we sought to enhance the value of the gift.

We have heard of no instance in which this offering was refused; and we confidently hoped that the pleasant relationship between us and you was daily becoming more secure.

It is only within a few weeks that we have ascertained that there has been an increasing spirit of opposition and dislike to Mr. Stebbins. We have waited to hear from you, at whose request Mr. Stebbins was sent; for we were unwilling to believe that you were otherwise than cordial towards us, and we knew we had given you to understand that we had no purpose to force a man upon you in disregard of your preferences, and we trusted that you would communicate with us freely in regard to the interests of the society.

Not one word has come to us, as an Association, from any person in your society, either official or otherwise, in regard to any thing that we have done.

Meantime, from sources fully credited by us, we have been assured that the opposition to Mr. Stebbins has been wholly on sectional grounds, and that the same would be accorded to any man who might come to you from the North.

Now, we do not wish to compel good-will; and, conscious of

nothing but friendliness ourselves, we should have asked Mr. Stebbins at once to withdraw. But we were informed that the spirit of sectional animosity, on the part of a portion of the society, was endeavoring to wrest the church property from the interests of the faith to which it has been consecrated. And it seemed to be our duty to the cause, and to those who in its interests had invited us to save the church from the perils of military disturbance, that we should try now to save it from the passions of disaffected men.

We, accordingly, approved of the course which Mr. Stebbins proposed to take, in order to prevent such perversion. At our distance, and especially as you do not see fit to communicate with us, we cannot judge as clearly as we could wish; but we instructed Mr. Stebbins to act calmly and kindly, and so we believe he has done. So far as we can judge, his conduct in the matter has merited our fullest commendation.

But now the affair is assuming a form which is far from agreeable to our purpose as a religious body, and such as may, by enlisting local sympathies on either side, widen the breach which we had hoped to be instrumental in healing. And we prefer even that our cause shall suffer for the time, rather than hinder the reconciliation for which we earnestly pray.

We have, therefore, written to Mr. Stebbins, instructing him to desist from any further controversy, and to withdraw from his connection with the society where his and our well-meant efforts have been so ill received.

I am, very respectfully yours,

CHARLES LOWE,

Secretary A. U. A.

No reply to these communications has at this time been received. But Mr. Stebbins has reported in a letter written subsequently to his report printed above, that, in accordance with the suggestion of Dr. Moultrie in reply to the communication printed in the report, Mr. Stebbins had himself, before our letter of instructions was received, absolutely relinquished his claim to the church.

Thus our connection with that society, so far as concerns this mission, is closed; and Mr. Stebbins remains for the present to do other work which is opening before him, entirely independent of that for which he was especially sent.

In looking back over the history of this Charleston Mission, while there is much that pains us, we recall nothing on our part which we wish to retract. No mission was ever begun or carried on in a more kind and generous spirit. We interested ourselves in the repairing of the church, and have endeavored quietly through our missionary to relieve the suffering of its members or to co-operate with them in mitigating the prevalent distress, and have sought in every way to renew the ties of sympathy and affection. That we have failed, is a matter of profound regret; but we are glad that we have tried.

MEETINGS ON BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION, AND THE RAISING OF FUNDS.

A MEETING of the Norfolk County Association was held in the First Church in Dedham, on Wednesday, Jan. 3, under a call from the Secretary of the American Unitarian Association, and the Secretary of the National Council. Rev. Horatio Alger was chosen Moderator; and Rev. E. C. Guild, Secretary.

The Secretary of the American Unitarian Association, and Rev. Mr. Hepworth, member of the Executive Committee, presented the objects and methods of the Association; and an earnest discussion followed, which was participated in by many of the ministers and delegates,

and which resulted in the appointment of a Committee to devise and to carry out an arrangement for collecting, in the churches there represented, their contribution to the funds of the Association.

A similar meeting of the churches of Essex County was held in the North Church, in Salem, Tuesday, Jan. 23, at two o'clock, P.M. Hon. Stephen H. Phillips was chosen President; and Rev. S. C. Beane, Secretary. The Secretary of the American Unitarian Association introduced the objects of the meeting, and was followed by Rev. Dr. Bellows, President, and Rev. E. E. Hale, Secretary of the National Council. Their remarks were earnestly seconded by Rev. Messrs. Willson, Myrick, and others; and a resolution was passed, pledging the Convention to earnest efforts, in order to raise in the churches there represented the proportion of \$100,000 which might be considered their share; and a Committee was chosen to carry the resolution into effect.

The meeting was continued in the evening in the church in Barton Square, when earnest addresses were made by Rev. Mr. Kimball, Rev. E. E. Hale, Artemas Carter, Esq., of Chicago, Rev. Dr. Bellows, Rev. Dr. Briggs, and Hon. S. H. Phillips.

The names of the gentlemen constituting the Committees appointed at Dedham and at Salem will be given hereafter, in connection with those who have been or who may be appointed at other similar conventions. Upon these Committees will rest the responsibility for active efforts in the churches; and their appointment insures efficiency and system in the work of raising the amount needed (and recommended at the meeting of the National Conference) for the purposes of the Association.

We are happy to announce that the results of such organized effort have begun to appear.

The Committee appointed at Somerville having made their estimate of the proportion of \$100,000 reasonably expected from each society in the Middlesex Association, and having issued their circulars, the society in Somerville has collected and paid to the Treasurer, the sum of five hundred dollars, which was the amount designated as its share.

This society is thus the first to respond, and it has done so to the full amount! We are glad to accept it as an augury of the general result.

We beg to remind our parishes and the committees that the financial year ends April 30; and it is desirable that, if possible, the contributions shall be paid in before that time.

JOTTINGS FROM THE RELIGIOUS WORLD.

METHODISM in this country celebrated the first Sunday of the year as a Centenary Jubilee, with prayers and sermons appropriate to the event, and with contributions towards the work of the coming year. The occasion was worthy of notice in the history of the Christian world. The Methodist Church in the United States numbers, among its members, nearly two million; and includes in its congregations more than 7,500,000. Its influence in the country has been most salutary; and we rejoice to see evidences in it of increasing culture and liberality.

The amount of money suggested as the probable contribution for the work of this year is \$2,000,000; and it is already announced, that \$250,000 have been given by a single donor! The confident expectations of this body, which we sincerely hope will be realized, make us feel less important with our appeal for \$100,000; especially when we remember, that, though numerically so much smaller than the Methodists, our denomination is estimated to represent, at least, one quarter as much wealth as that immense body.

THE DONATIONS from Boston churches to the American Board of Foreign Missions, for the year 1865, were as follows:—

Essex Street Church, Dr. Adams, pastor	\$10,138
Old South, Rev. Dr. Blagden and Rev. J. M. Manning, pastors	8,919
Mount Vernon, Rev. Dr. Kirk, pastor	6,539
Park Street, Rev. Dr. Stone, pastor	3,934
Shawmut, Rev. Dr. Webb, pastor	3,175
Central, Rev. J. E. Todd, pastor	2,069
Phillips, South Boston, Rev. E. K. Alden, pastor	1,574
Maverick, East Boston, Rev. J. S. Bingham	759
Salem, Rev. S. P. Fay	438
Berkley Street, Rev. Dr. Dexter	420
Springfield Street	250
Chamber Street Chapel	85
Miscellaneous	2,888
Total	\$41,230

EARL RUSSELL has awakened fears on the part of the narrow Church party in England, that he is to pursue a very different policy from that of Lord Palmerston in the matter of Church appointments, — his first exercise of ecclesiastical patronage having been to present to the Rectory of St. Mary's, Bryanstone Square, Rev. W. H. Freemantle, who is accused of being altogether too much in sympathy with the Essayists and Reviewers.

THE SPIRIT of Southern churches, in reference to the North, is, we fear, too well illustrated by an incident told us by a correspondent in Georgia. A Northern Presbyterian minister was recently sojourning in a large town in that State. Having gone to the South for his health, he became acquainted with the resident pastor of the Presbyterian Church in the town, and who invited him to preach. But, before the appointed day, the fact became known to the congregation; and they informed their pastor that such a thing could not be. No Northern man could speak in their pulpit.

MINISTERS' SALARIES have been the subject of earnest discussion at a meeting of laymen of the "Provincial Assembly of Lancashire and Cheshire," in England; and a circular has

been issued by that body, urging a common effort to raise the standard of ministerial remuneration.

BISHOP COLENSO was to be greeted on his arrival at Cape-town with an address numerously signed, congratulating him on his success in "dispersing the powers of darkness, by which he was threatened in England," and warmly welcoming him on his return.

NEW PUBLICATIONS.

"*Fighting Joe.*" By "OLIVER OPTIC." Boston: Lee & Shepard.

An exciting story connected with the history of the Rebellion.

Counsel and Encouragement. Discourses on The Conduct of Life. By HOSEA BALLOU, 2d, D.D. Boston: Universalist Publishing House.

The preface to this volume announces that these discourses were neither intended for publication, nor even revised for that purpose, but are taken from among those used by the writer in the ordinary work of his ministry. This statement disarms the only criticism we have to make upon the book, viz., a lack of careful elaboration of the thought; while it gives to the volume an additional interest, especially to those who knew the man, as affording a fair picture of the ministerial character and labor of a most valued and useful preacher. The Discourses present a large variety of subjects pertaining to the discipline of life; and they are treated with such wisdom and such fervency combined, as to be of very great value. They are liberal, and yet in the best sense evangelical; and we welcome the volume as a noble contribution to the cause of Liberal Christianity.

Herman; or, Young Knighthood. 2 vols. Boston: Lee & Shepard.

Three Crowns. Boston: W. V. Spencer.

Three pleasantly written poems; sufficiently musical in diction, but chiefly to be praised for the interest of their narrative, and their healthful Christian tone. The volume is beautifully printed.

PAMPHLETS.

Thirtieth Annual Report of the Boston Society for the Prevention of Pauperism.

The work of this Society is indicated by its name; and the Report shows the ways by which this work has been attempted, and the success it has attained. Thousands of persons, through the agency of this Society, have found, at once, honorable relief from distress and opportunities of useful work; and the community has thereby been relieved of incalculable burdens by suffering and vice.

We wish this Report could be laid before every person in our circle of readers, with its appeal for increased funds in order to the accomplishment of the noble purpose which it presents.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 15, 1866. — Present, Messrs. Kidder, Padelford, Hedge, Hinckley, Livermore, Smith, Sawyer, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported, that the publications of the Association had been granted, in response to applications received, to the library of the Arcadian Institute, Orwigsburg, Penn., and to the town library in Rowe, Mass.

They also reported concerning a committee of ladies, organized some time since by the Secretary of the Association, under the name of the "Ladies' Commission on Sunday-school Books," for the purpose of selecting a library for Sunday schools. This commission had now fairly begun its work; and an interview had been had between a Committee of that organization and the Publication Committee, for the purpose of obtaining a more clear understanding of the relation which the Commission should bear to this Board. At that meeting the Commission Committee submitted a report, describing the work which it was proposed to do; and the Publication Committee were persuaded of the great usefulness of the project,

and of the admirable arrangements for its accomplishment. While they believed it to be inexpedient at present to consider the matter of publishing books, as suggested by the Commission, they recommended an appropriation to meet the cost of printing a catalogue, and for such other expenses as might be incurred in connection with their service.

This Committee further reported, that, in view of the great demand for tracts for distribution, they would recommend that an edition be immediately printed of ten, selected by them from those of the old series which were stereotyped; also that authority be granted to them to have written and published a new series of tracts, to meet what they believed to be a great want.

All the recommendations of this Committee were adopted.

The Committee on the New-England States presented a report containing the following recommendations, all of which were adopted:—

1. That, to the society in Brunswick, Me.,—a place of very great importance, in view of its being the seat of a large University,—an appropriation be made sufficient, with what the society could raise, to make the salary of their minister fourteen hundred dollars, whenever one should be settled acceptable to the Board.

2. That an additional appropriation of five hundred dollars be made to the society in Montpelier, Vt., to aid in erecting their church, on condition that a bond be given, covering this appropriation and those heretofore made by the Association, to refund the full amount, whenever the church should be used for purposes not satisfactory to this Board.

3. That the sum of one hundred dollars be appropriated, in response to an application received, to the society in Montague, Mass., for the expenses of the current year.

4. That, in accordance with the suggestion of the Committee on Missions of the Maine Unitarian Conference, the sum of five hundred dollars be appropriated for the support of a permanent missionary in that State; the missionary to be appointed by the New-England Committee of this Board, in consultation with the Committee of the Conference.

The Committee on the Middle and Southern States presented a report, chiefly relating to the Mission at Charleston, S.C., and submitted various documents relating to the subject, which were read to the Board, after which the following votes were unanimously adopted:—

Voted, That the action of Rev. Calvin Stebbins, missionary of this Board in Charleston, S.C., with regard to the occupancy of the Unitarian Church in that city, is hereby cordially approved; and that we also entirely approve of the official letters sent by the Secretary to the officers of that church, and to Mr. Stebbins.

Voted, That the documents submitted in the report of the Committee on the Middle and Southern States be printed in the "Monthly Journal."*

Voted, That the Committee be authorized to continue Mr. Stebbins as a missionary, in any field which they shall approve.

This Committee also reported that a communication had been received from Pittsburg, Penn., to the effect that Rev. Edward F. Strickland had preached there a few Sundays with such acceptance, that they believed he would do good service in building up their society, and asking an appropriation to enable them to engage him for six months. This request the Committee recommended should be granted, and their recommendation was adopted.

The Committee on the Western States presented a report, in which they made the following recommendations, which were adopted:—

1. That the Secretary be authorized to communicate, through Rev. Charles H. Brigham, to the friends of Liberal Christianity in Ann Arbor, Mich., the readiness of this Board to co-operate in a movement towards the organization of a Unitarian society in that place, and the purchase of the church which had been offered to them; and that he express to Mr. Brigham the earnest hope of the Board that he should remain at the head of the movement.

* These documents, together with the substance of the Committee's report, will be found on page 87.

2. That the sum of five hundred dollars be appropriated for the purpose of missionary work in Minnesota, to be done by Rev. H. P. Cutting, of Winona, and others.

3. That an appropriation of two hundred dollars be made for the purpose of sending Rev. R. S. Sanborn on a mission to Memphis, Tenn., and Little Rock, Arkansas, in both of which places there was reason to anticipate a good degree of success.

4. That the vote of the Board, passed Aug. 15, 1865, whereby the sum of two thousand dollars was loaned to the society in Winona, Minn., for the purpose of building a church, be reconsidered; and that, in accordance with the request of that society, and their change of plan, nine hundred dollars be loaned to them for five years, without interest, for the purchase of the church edifice described in their application, with the condition to be stipulated in the bond, that the society should continue in fellowship with the Association, or with the Western Conference of Unitarian Churches.

5. That an appropriation be made for supplying the pulpit of Rev. John Cordner, of Montreal, during his absence at New Orleans, La., where he had been invited by this Committee in agreement with the members of the society in that place, and others there, interested in the cause of Liberal Christianity, to preach for two or three months in the Unitarian Church.

The special assignment, concerning the "Christian Register," which had lain over from the October meeting, was taken up for consideration; and it was *Voted*, that the Association subscribe for fifteen hundred copies of that paper, for three months from Jan. 1, 1866.

The Board then adjourned to Monday, Feb. 12.

INTELLIGENCE.

THE NEW CHURCH IN JANESVILLE, WIS., was dedicated, with appropriate services, on Wednesday evening, Jan. 3, having received the name of All Souls' Church. The sermon was preached by Rev. Silas Farrington, the pastor of the Society,

and the other exercises were conducted by Rev. Carlton A. Staples, of Milwaukee, Wis., and Rev. Messrs. Lawrence, Garfield, and Rogers, Universalist ministers from the neighborhood of Janesville.

THE NEW-YORK SUNDAY-SCHOOL ASSOCIATION held its first regular meeting on Monday evening, Jan. 15, in the Church of the Messiah, New York. After the acceptance of the constitution, as drafted by the Committee chosen for the purpose, the following officers were elected for the ensuing year: President, Salem T. Russell; Vice Presidents, Josiah O. Low, and Richard Warren; Secretary, Henry Hanna; Treasurer, William H. Burleigh; the Executive Committee being composed of the superintendents of the several schools connected with the Association. After the business of the meeting had been transacted, prayer was offered by Rev. Samuel Osgood, D.D., a hymn was sung, and then Rev. James Freeman Clarke, D.D., of Boston, delivered an address. This was followed by remarks by Rev. Octavius B. Frothingham, after which the meeting adjourned to the evening of March 12, at the Church of the Saviour, Brooklyn.

Rev. JAMES FREEMAN CLARKE, D.D., of Boston, delivered on Sunday evening, Jan 14, at the Cooper Institute, New York, the first of a course of lectures on Liberal Christianity, to be given there on successive Sunday evenings, by different Unitarian clergymen. The other lectures will be delivered by Rev. Henry W. Bellows, D.D., Rev. Samuel Osgood, D.D., and Rev. Octavius B. Frothingham, of New York, Rev. Frederic A. Farley, D.D., Rev. Alfred P. Putnam, and Rev. John W. Chadwick, of Brooklyn, and Rev. Joseph May, of Yonkers.

Rev. RUFUS P. STEBBINS, D.D., has accepted an invitation to take charge of the First Society, Portland, Me.

Rev. JOHN CORDNER has accepted an invitation to preach for two or three months in the Unitarian Church at New Orleans, La.

Rev. JAMES H. WIGGIN has accepted a call from the Society in Marblehead, Mass.

Rev. ELIPHALET P. CRAFTS has accepted an invitation to take charge of the society in Eastport, Me., for three months.

THE SOCIETY IN TREMONT, ILL., was erroneously recorded in our January "Journal" as without a pastor. Rev. E. M. Whitney is regularly preaching there; and the society, which has built a church without one dollar of debt or one dollar of aid from abroad, is represented to be in a flourishing condition.

ACKNOWLEDGMENTS.

1865.	
Dec. 21.	From ladies of Society in Trenton, N.J., to make their pastor, Rev. Jefferson M. Fox, a life member . . \$30.00
22.	" Society in Chicopee, for Monthly Journals . . 12.00
26.	" G. A. Peabody, as an annual membership . . 1.00
28.	" Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund 320.40
30.	" Thomas Brown for the India Mission 30.00
1866.	
Jan. 1.	" Rev. Dr. Briggs's Society, Salem, for Monthly Journals 23.00
2.	" Society in New Bedford, for Monthly Journals . . 45.00
5.	" Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, as annual memberships 3.00
6.	" Rev. William Sillsbee, as an annual membership 1.00
8.	" Rev. A. W. Stevens, and F. P. Denny, as annual memberships 2.00
8.	" Society in Buffalo, N. Y., to be used for the benefit of the Freedmen 129.50
9.	" Rev. Horatio Wood, Rev. Horatio Alger, Jr., and Rev. J. F. Lovering, as annual memberships 3.00
10.	" De Witt C. Bates, W. C. Litchfield, and Mrs. Theodore Cobb, as annual memberships 3.00
11.	" Rev. F. E. Abbot and Charles Du Bois, as annual memberships 3.00
12.	" Rev. J. Fisher and Miss L. McClellan, as annual memberships 2.00
13.	" Mrs. H. W. Fuller, as an annual membership . . 1.00
15.	" Otis Denny and C. C. Salter, as annual memberships 2.00
16.	" Mrs. Ann Parker, Mrs. Luther Tarbell and Mrs. G. W. Tarbell, Pepperell, as annual memberships 3.00
17.	" Rev. D. S. C. M. Potter, as an annual membership 1.00